

## Journal To Review Overseas Tensions

**Series of Articles By Harold Lett, Human Relations Expert, to Tell His Experiences Abroad This Summer**

Because of a heightening interest of the American citizen in the many shifting scenes in world affairs, the Elizabeth Daily Journal has arranged to publish a series of articles, starting Monday, which express the views and report the human relations experiences of a traveller who represents the average citizen's point of view.

The reporter is Harold A. Lett, assistant director of the Division Against Discrimination of the New Jersey Department of Education, whose six-weeks' trip abroad this summer was aided substantially by the Elizabeth Daily Journal.

Dr. Lett's trip was in conjunction with the annual intercultural Travel Seminar promoted by the National Conference of Christians and Jews. Through European contacts of this organization associated with the World Brotherhood movement, programs of observation, review and discussion were arranged in a number of European countries and with prominent professionals and officials.

### Graphic Reports

The articles will present direct and graphic reports of experiences of the writer in London's East End where a "color problem" is asserting itself in the slaid, highly disciplined world metropolis, in a picture of contrasts seen in contacts with pu-

Continued on Page 1, Col. 6

lic and church officials in West and East Berlin, the latter being completely Communist controlled.

Interesting interviews were held with a team of psychiatrists in Vienna who are dealing with Hungarian refugees; with the spiritual head of all Eastern and Greek Orthodox churches throughout the world in exilic Istanbul, and with the dynamic Mayor of Haifa, Israel.

A two-week visit in Egypt, Jordan and Israel permitted extensive observation of the problem of Arab-Israeli tension, which Mr. Lett comments upon.

### Held Urban League Post

The writer has been associated with the New Jersey Department of Education since July 1945,

### FAITH MUST PREVAIL

In the light that each time the action of a thoughtless few bares the ugliness of racial tension still extant though unwelcome within our concept of democracy the United States suffers a considerable set-back in prestige and acceptance among the nations of the oppressed, it appears logical to review the integration problems of other lands to lighten our belief that at least our country is striving mightily with a most difficult and explosive issue.

For it is true that while we make progress slowly, we would not lose faith in the ideal established long ago by our forefathers, nor must we fear the momentary crisis too much not to strive for such a worthy goal.

The Elizabeth Daily Journal is proud to avail its readers of the opportunity to receive a report on the racial and religious problems of European nations, not infrequently our greatest critics. Written in serial form by a distinguished native son, Dr. Harold A. Lett, assistant director of the Division Against Discrimination, New Jersey Department of Education, the eight articles appearing on successive days beginning Monday, Sept. 23, 1957, mark a departure from the routine newspaper approach to international coverage. We sincerely conceive the educational quality of this literary effort to be a service to our community and the country as a whole.

Dr. Lett, who has drawn upon a rich background of experience in the field of human relations, tells in compelling narrative style the account of his life abroad this past summer. The Journal feels privileged to have been his sponsor.—R.C.C.

having formerly served as executive secretary of the New Jersey Urban League. He studied at Michigan State University, Rutgers University and New York University, and in 1940 had conferred upon him, an L.H.D. degree by Lincoln University.

Mr. Lett has engaged in intergroup work since 1917 when he was assigned the dual task of labor recruiter and plant welfare worker for newly hired Negro workers in a Michigan industry.

In more recent years he has

served as co-director of Rutgers University summer workshops in community leadership in human relations, and in modern trends in intergroup relations.

### Direct Charge

Dr. Lett, as assistant director of the Division Against Discrimination, is in direct charge of compliance under New Jersey's comprehensive civil rights law.

He previously served as industrial and executive secretary of the Pittsburgh and New Jersey Urban Leagues. He also was director of the Bureau of Statistics, Michigan Department of Labor.

His affiliations have included membership on national committees to further good housing, fair rent and equal opportunity for everyone. A past president of the National Assn. of Intergroup Relations Officials, he has worked with the National Conference of Christians and Jews in various capacities.

Dr. Lett is 61, married and the father of five grown children. He has contributed articles to various publications and has lectured in all sections of the nation and in more than 30 colleges and universities.



**HAROLD A. LETT**  
Reports on human relations experiences abroad.

# Cairo Pays Visitor Little Heed; Jordan Has Poverty, Despair

## Dark No-Man's Land Tragic Reminder of Arab-Israeli Rift

(This is one of a series of articles prepared by Dr. Harold A. Lett, assistant director of the Division Against Discrimination, State Department of Education, on highlights of an intercultural travel seminar conducted this summer by the National Conference of Christians and Jews. The series is intended to reflect human religious interests growing out of the combined experiences of the sixteen American citizens who participated in the seminar.)

By DR. HAROLD A. LETT

One strong first impression arising from travel in Europe and the Middle East is the close proximity of vastly different cultures.



LETT

We of the United States are accustomed to distances in which several hours of flight still brings us down among fellow-countrymen. From Copenhagen to Vienna to Istanbul to Cairo represented striking changes in atmosphere in no more than two or three hours of successive flights.

From Istanbul to Cairo was a brief hop over the Mediterranean but as we circled over the desert airport we found ourselves in an alien world.

Then for three and a half days, we had the task of absorbing the information which rushed in upon us endlessly.

The lush vegetation of the Nile Valley and the sharp line of division between it and the desert, represented but one of the contrasts so difficult for us to accept.

Our modern beautiful hotel on the banks of the Nile contrasted with building laborers across the street using tools and methods as old as the pyramids.

The bustling traffic in Cairo streets, including the first full-sized American cars we had seen in any number, was in sharp contrast to the laden burros and donkey carts seen everywhere.

The snappy western dress of Egyptian officials and businessmen seemed worlds apart from the turban and robes of Arabs sleeping blissfully on the crowded sidewalks and boulevards, heedless of the flies exploring their features.



PYRAMID VISITORS: Dr. Harold A. Lett, left, author of this series of articles on the intracultural seminar; Abu Bakr Fayid, center, his guide in Egypt; and Dr. Nathan Christopher of Cleveland, Ohio, visited the Pyramids in the Nile Valley.

## Youths Who Fled Hungary Pose Problem



STOP AT VIENNA: Mrs. Alene Simkins Lett, left, wife of author Harold A. Lett, talks with Dr. Lydia Paal, psychiatric social worker, and her husband, Dr. Janus Paal, psychiatrist, members of a team of scientists working with refugees in Austria.



CHURCH PATRIARCH: His Holiness Athanasios of Eastern Orthodox Church, left, is shown at the seminary on Heybeli Ada Island, Turkey, with Harrison Rose, a teacher from Buffalo, Ohio.

# Elizabeth Daily Journal

TWENTY-EIGHT PAGES

ELIZABETH, N. J., MONDAY EVENING, SEPTEMBER 23, 1937

Established

## OBSERVATIONS ABROAD—

### Racial Bias Poses Problem In London Too, Lett Reports

(This is the first of a series of articles prepared by Dr. Harold A. Lett, assistant director of the Division Against Discrimination, State Department of Education, on highlights of an intercultural travel seminar conducted this summer by the National Conference of Christians and Jews. The series is intended to reflect human relations interests growing out of the combined experiences of the sixteen American citizens who participated in the seminar.)

By DR. HAROLD A. LETT

For the fourth consecutive year, the National Conference of Christians and Jews organized its two intercultural travel seminars, one of which pursued an itinerary of six weeks of travel in the Far East and the other mapping an intensive schedule of visitation in Europe and the Middle East.

As a member of the latter group, a party of 16 of us left New York on June 24 on a trip that was to take us into 15 principal cities of 12 countries and make it possible for us to meet important and interesting people in most of these countries.

As the name suggests, our

group had a more serious purpose than just that of visiting and sightseeing. Although we were recruited from various sections of the country and represented different occupational and professional interests, all of us had a basic concern with the broader aspects of human relations.

Six came from rural settings in central and southern Ohio, two being school teachers; one was a dentist from Cleveland; three were from Detroit, representing religious, social work and business backgrounds; a couple from New York consisted of a Negro Presbyterian clergyman and his wife, a celebrated vocal artist, and from New Jersey were the writer and his wife, a public housing supervisor.

On the surface, there was little in common among such a widely diversified group of interests—except that which originally had impelled them to enroll for the seminar.

We were to travel under the leadership of Dr. Robert E. Prehve, a Detroit clergyman, and his assistant, Miss Edith Way of Philadelphia, both being experienced European travelers.

#### First London

Our first destination was London which was reached by way of Gander, Newfoundland, and Prestwick and Glasgow, Scotland. In London, our group had the exciting experience of viewing for the first time Hyde Park

Continued on Page 7, Col. 3

and "Rotten Row," Fleet St. and the Strand.

We were given an intensive tour of St. Paul's Cathedral by no less a person than Rev. Canon Marcus Knight of the Cathedral and we saw Westminster Abbey in all its majesty.

However, the more serious purposes of our travels brought us for the greater part of one day to Toynbee Hall in London's underprivileged East End.

Founded in 1884 by the uncle of the contemporary historian, this institution has brought material assistance, spiritual comfort and dedicated leadership to the poor of London for these many years. Located in the heart of the garment district of London, it also serves the many ethnic and racial groups who have settled in the dock area of London's East End.

Here are the Maltese immigrants, the farm girls from Scotland and Wales, the colored British nationals from Jamaica, West India; from West and East Africa, and from India.

#### Garden in Ruins

We heard the history of the institution, saw some of the demonstrations of its work and even sat in the sunken garden which residents and clients had so ingeniously created in the bombed-out basement shell immediately adjacent to the Hall.

We joined a group of American and British teachers and scholars who had assembled in the hall in one of the sessions of their American seminar, an important annual event.

From these contacts we were inspired to make further explorations in the East End. We were directed to one Father Neville, a priest of the Order of St. Francis, who is doing a highly commendable job against very serious handicaps in this section of London.

We found him in a very simple and limited structure which was shared with two brothers of the order. In two rooms of not more than 150 square feet, these devoted men were carrying on educational and recreational activities for the unattached and deprived newcomers to the district. Although we had been assured that London tolerates neither religious nor racial prejudice or discrimination, here we found ample evidence to refute these assurances.

#### There Is Race Tension

There has been and there is racial tension in London! It stems from the racial causes, whether they be in Chicago, Illinois, Toronto, Canada or London.

Large numbers of people seeking jobs and better living conditions are drawn to the centers where these things, hopefully, are obtainable. Old residents resent and resist competition for jobs, houses and recreational facilities.

If these immigrants be of different race, hue, language or customs, this strangeness serves to accentuate the resentment and provide a convenient target.

The newcomers in London's East End, therefore, are finding increasing difficulty in securing desirable employment, in obtaining decent housing, in being received as fellow citizens and neighbors. Instead, there is restriction and discrimination in its various forms.

To the average white citizen of London, there is no problem because it has not erupted into violence that would force itself into his notice but to the dark-skinned victim, there is a problem—a serious problem.

#### They Seize Trouble

Father Neville and his associates have seen and sensed the depth and seriousness of the problem and together in a religious body of Christian and Jew, Catholic and Protestant, have made representations to the Stepney Borough Council and the London County Council.

These two official bodies have been responsible for the erection of a number of thoroughly modern housing developments not too dissimilar to public housing projects in the states.

However, as West Indian and African nationals began coming to London in search of better living, these councils enacted regulations making five-year residence in the borough a prerequisite to admission to the projects.

This automatically eliminated virtually all the newcomers to whom had been bequeathed the worst of London's housing facilities.

Through the persistent efforts of religious leaders, the Stepney Borough Council is now planning a project in the heart of the East End's colored district.

Upon completion of the project, occupancy will be assured members of these groups through operation of the regulation giving site residents top priority in admission.



LETT

# Elizabeth Daily Journal

THIRTY-FOUR PAGES

ELIZABETH, N. J., WEDNESDAY EVENING, SEPTEMBER 25, 1937

## Leaders In Berlin Disagree On Peril Of Nazism Rebirth

(This is one of a series of articles prepared by Dr. Harold A. Litt, assistant director of the Bureau Against Discrimination, State Department of Education, on highlights of an intercultural travel seminar conducted this summer by the National Conference of Christians and Jews. The series is intended to reflect human relations interests growing out of the combined experiences of the sixteen American citizens who participated in the seminar.)

### By DR. HAROLD A. LITT

The party of 16 American travelers participating in the Intercultural Travel Seminar was loathe to accept the brevity of the three-and-one-half days scheduled for our visit to Berlin.

The National Conference of Christians and Jews had arranged this trip as a part of its itinerary for the entire six-weeks' tour and also had seen to the building of a local, hour by hour program designed to test the mettle of the most eager of us. Berlin was a shining example of the hopefulness of our mentors, and the sternness of ourselves.

For during that limited period of time, we visited both East and West Berlin, conferred with the officials of both parts of this tragically divided city, discussed politics and religion with two

very prominent churchmen, heard an opera, a play presented by a talented little theater group (then reviewed the play and our experiences in a pleasant social evening with the last of the Hohenzollerns, Prince Louis Ferdinand von Fossan, grandson of the late Kaiser.

### Ranking Official

Probst D. Gruber, who is the ranking official in the Evangelical Lutheran Church in Germany, greeted us in his West Berlin office. This location must be specified, because he also was present to greet us in the Rathaus or Town Hall in East Berlin and to conduct us through the church in East Berlin which he pastors.

He was one of the original movers of the World Brotherhood movement, because of a deep and profound belief in the interdependence of people of all faiths, nations and races. Because of his defense of the rights of Jews during the days of Hitler's ascendancy, he was caused to spend many months in concentration camps until liberated by the Russians near the close of the war.

Continuing his work in intercultural understanding, he has organized in West Berlin an interfaith coordinating body in a voluntary association, in which Evangelical Lutheran, Roman Catholic, Eastern Orthodox, Anglican leadership have joined with Jews in promotion of brotherhood.

In discussing the outlook for Continued on Page 26, Col. 1

post-war Germany, Dr. Gruber said: "It is difficult for the Jew to forget his suffering, and the Christian church to forget its guilt, but it will be impossible fully to face the future unless we can forget the past."

He insisted that "the greatest danger to the German people is nationalism and militarism—not communism. Today the German people are getting sleepy again and are being swayed by false leadership." This last was a reference to what Dr. Gruber referred to as a resurgence of the Nazi spirit in Germany.

Burgomaster Franz Arehn, the deputy mayor of West Berlin, addressed our group an hour later, and his remarks were in sharp disagreement with these views of Dr. Gruber.

While, for different reasons, he agreed that there was little danger of Germany becoming Communist, he denied that the Nazi spirit was alive in West Germany. He said, "The awareness and the guilt feeling of the German people, and their need for spiritual restoration, promises the complete and permanent demise of anti-Semitism."

### Isolated Signs

He admitted that isolated signs of religious intolerance could be seen, but that there was no evidence of any kind of organized movement. As though giving tangible assent to these remarks, the Freedom Bell, donated by the voluntary contributions of thousands of America citizens, flooded the Town Hall meeting room in which we were assembled, with its mellow tones.

Herr Arehn's remarks were informative, hopeful and interesting. He told of free elections in understandable and believable statistics; of residential buildings being erected; of business and industrial rehabilitation; and of the hopes of the German people of re-establishing themselves in the eyes of a peaceful world. These remarks were in such

and tone of those we were to hear the following morning.

In West Berlin, we saw occasional reminders of the saturation bombing to which the whole city had been subjected.

But, in addition, we saw evidence of years of hard work, and continued feverish activity, in restoring the city to some semblance of its former glory. However, our passage down the famed Unter den Linden, through the Brandenburg gate into East Berlin, and along Stalinallee, was a shocking experience.

### Meaning of War

Here for the first time, a group of sheltered Americans was able to visualize the real meaning of war; because in East Berlin there has not been the same degree of concern with the completion of demolition and rebuilding the destroyed areas.

Twelve years later, the skeletons of once-proud structures stood cold and lonely, with rubble still piled around their knees. As if to accentuate this picture of desolation with a show of glaring contrast, the Communists had planted row upon row of flowers in the boulevard island and curb strips, in front of the facing rows of business buildings and apartments erected along Stalinallee. To the right and left of this narrow island of Russian-style architecture, there were destruction and desolation.

Through street swept meticulously clean of the rubble and debris which was piled high on either side, we approached the Rathaus, or Town Hall, of East Berlin.

### Ornate Decorations

It, too, had been levelled by bombs, but with great ostentation it had been restored to a state so ornate that members of our party did not recognize it as a Town Hall until much later. Marble walls and floors, gold leaf decorations, gold velvet chairs and covers and drapes, and thick red carpets imparted a spirit of pomp and display that

From the balcony of this glittering, new building, we looked out upon the massive concrete blocks, lying amidst smaller rubble, which marked the spot in which Hitler was supposed to have met his death. To the right and to the left of this spot there lay block after city block of ruins, with Pastor Gruber's church standing tall and alone as a humble reminder of a shameful past.

Herr Thiele represented the Lord Mayor of East Berlin in greeting our group. With him as representatives of various cul-

tural interests of the city were Eric Loal, director of Ecclesiastical and Religious Affairs of East Germany, and Rabbi Riesenburger, pastor of the Jewish synagogue in East Berlin which was rebuilt in 1953 by the East German government. Neither of these guests was given an opportunity to say even a word of greeting.

### Sharp Contrast

In sharp contrast to the informative talk given by the West Berlin officials, Herr Thiele's words were heavily weighted with propaganda. For instance, his initial greeting was, "I'm sure you didn't see any Iron Curtain as you entered East Berlin. We are very glad to see you, but we don't like to see some of the people who come. There are more than 80 organizations dedicated to espionage and sabotage and we are trying to save ourselves from them."

His solution to the cold war situation was simple: "This we know is the best way of life and ultimately we will win out; so we know that peaceful co-existence will prevail."

With reference to conditions in West Berlin, Herr Thiele stated in positive terms that old Nazis have come into public positions and leadership in West Berlin with the result that anti-Semi-

LEFT

# Israel Provides Contrast In Middle East; Arabs, Jews Live Together Peacefully

## Modern Cleanliness Of Cities Surprise After Jordan Trip

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By DR. HAROLD A. LETT

Our Intercultural Travel Seminar, composed of 16 persons from various parts of the United States and sponsored by the National Conference of Christians and Jews, saw many new sights and experienced many thrills in the course of our six-weeks journey in Europe and the Middle East.

Without a doubt, we received our greatest impact of shock, surprise or emotional reaction during the 10 days spent in the Holy Land. It was not the past and its memory which left this impact; it was the present and its contrasts and incongruities.

Passage through the Mandelbaum Gate, described in the preceding articles was one example. The other lay in the striking contrasts observed on opposite sides of the Wall of Jerusalem, which exists as a concrete, tangible and timeless reminder of the social, economic and political wall standing between two related peoples, the Arab and the Jew.

### Biblical Scene

In Jordan, we lived from hour to hour and day to day in the dim past of Biblical history. There was little to disturb this sojourn with the prophets and the apostles of old. Modern gadgets, equipment, ways of life did not thrust themselves into our consciousness frequently enough to remind us of the present.

Whether in the narrow, winding streets with their tiny shops, or upon the roads winding tortuously through the Palestinian hills, all was as it had been pictured to us years ago in our Sunday School lessons. In Jordan, we did not know what lay across the wall.

Our introduction to Israel was, at the outset, a tour of the city of Jerusalem on the western side of the great Wall of Jerusalem and no-man's land. The center of the city was similar to the Jordan side; it was, of course, that part of Old Jerusalem. From that point on, however, there were but few resemblances to Jordan or reminders of the past.

### Base of Operations

After our tour of Jerusalem, we were driven to our place of abode, the beautiful Sharon House north of Tel Aviv, built upon a bluff overlooking the blue Mediterranean. This was to be our base of operations for several days, during which time we would have the opportunity of seeing the State of Israel from the north shore of the Sea of Galilee in the north, to the northern fringe of the Negev in the south.

We were to see Tel Aviv, Haifa, Caesarea, Acre and Nazareth and many points of interest in each far too numerous to mention in these articles. We were to see, also how imagination, intelligence and hard work could heal the wounds inflicted upon nature by centuries of man's neglect of her resources.

As we saw these things in Israel, we remembered what we had seen on the other side of the wall, and we were troubled. Because it is in this contrast that may be found one of the almost insurmountable barriers separating the peoples of the Middle East.

### Single Purpose

Nowhere in the modern world can be found a more single-minded dedication to the slogan "A people should make their own bread" than we found in Israel. Before World War I, Palestine was the home of over 100,000 Jews. During the war, Turkey, the ruling power of the Arab world, became an ally of the Axis powers and an enemy of all with Western sympathies.

Through crusades patterned after the old Russian pogroms, the Jewish population of Palestine was reduced to an estimated 50,000 living at the not too tender mercies of approximately 500,000 Arabs. The Balfour Declaration of 1917 was England's recognition of the loyalty of many Jewish leaders to the Allied cause, and of the long-drawn dream of the Jewish people of their ultimate return to their ancient home.

From that day to the present, Jews from 87 different countries of the world, speaking 20 or more different languages, have entered Palestine to swell the population to its present two million people. It is not generally known that included in the population are over 300,000 Arabs, Christians and Moslems, living in peace and security, in their own villages and sharing space with Jewish fellow-citizens.

### More Immigrants

Just since 1948 which marked the establishment of the State of Israel and also the beginning of the Jewish-Arab War, approximately 500,000 refugee Jews have entered Israel. At least half of these have come from Arab countries; others from European and Asian countries where they were victims of religious intolerance.

Few of them were farmers, mechanics, laborers, or smelters because of occupational restrictions which traditionally had been placed upon them in European countries. Before Hitler, there had been 16 million Jews in Europe, at least ten and a half million of whom were independent tradesmen, artisans and professional people.

These, then, were the people who, as pioneers in a new and hostile land, were to dig the irrigation ditches, terrace the hill-sides, till and water the desert, lay the pipe lines, build the factories and cities, and do all these things while, figuratively and literally, keeping at their sides the weapons of defense.

It was our privilege to visit a kibbutz, Sidel Yom Kibbutz near Caesarea. This was one of the oldest of the kibbutzim in Israel, and we were conducted on our visitation by one of the officials who had spent many years there in the struggle with the near-desert land from which the village operations have been wrested.



LETT



# Elizabeth Daily Journal

THIRTY PAGES

ELIZABETH, N. J., TUESDAY EVENING, SEPTEMBER 24, 1937

Established

## Observations Abroad—

### Church Attendance Poor In Denmark Despite State Aid

(This is one of a series of articles prepared by Dr. Harold A. Lett, assistant director of the Division Against Discrimination, State Department of Education, on highlights of an intercultural travel seminar conducted this summer by the National Conference of Christians and Jews. The series is intended to reflect human relations interests growing out of the combined experiences of the sixteen American citizens who participated in the seminar.)

By DR. HAROLD A. LETT

London presented to the Intercultural Travel Seminar, composed as it was of 16 United States citizens from mid-western and eastern states, many new scenes and experiences which may not be recounted in these brief articles.

Three days seemed like a week, and yet the plane trip to the second place on the itinerary, Copenhagen, Denmark, came much too soon. An unscheduled stop in Hamburg brought the party into

Copenhagen in mid afternoon on Friday, rather than at noon as expected. It was just the proper time, however, in which to get the first view of the bicycle brigade which at that hour descends

upon the streets of Copenhagen like a swarm of locusts.

Bicycles of every size and shape and description; motor-bicycles and buzzbikes, and pint-sized European cars of every make, filled the streets almost to curb. The plight of a pedestrian was one of extreme hazard; the test of an auto driver's nerves beyond anything American thoroughfares have to present.

Particularly amusing were the high, black, almost sleekly bicycles which are to be found only in Copenhagen. They could be numbered in the thousands as a particular kind of local trademark.

They had the quality of imparting to their riders an air of stiff-backed, almost royal dignity, and it seemed that those who mounted them did so with intentions of strutting, in a sitting position, with complete disdain for those who dared travel afoot.

#### Bright and Clean

Copenhagen was clean, bright, refreshingly gay. Just a day is required to cause one to fall in love with it. Even plodding through miles of corridors, rooms and grounds of the numerous castles found in the vicinity, failed to dull its enchantment.

And, these castles are no small item in the lives of the Danes. In a nation that has moved far in the direction of Socialism, there is an amusing yet highly

Continued on Page 5, Col. 2

intriguing inclination on the part of the Danes to live with the glories—and the peccadilloes—of their royalty, past and present.

We visited Rosenborg Castle, Frederiksborg Castle and Kronborg Castle. We live again the adventures of other ages, gazed upon the murals and the portraits executed by forgotten artists, and explored the gloomy depths of the corridors and court which inspired Shakespeare to write of Hamlet, the melancholy Dane.

#### Political Officer

It was in the Danish community of Nykøbing where the group met with a panel of religious leaders, after a very interesting session with a public official whose title and duty would be 'unacceptable to the American citizen. She was Bodil Kock, minister of ecclesiastical affairs for the country of Denmark.

As the title would imply, she is a political officer of cabinet rank in national affairs whose duty it is to regulate and supervise the practices of religion in the nation. It was something of a shock to our party to meet face-to-face the symbol of the state's direct official control of the church. In Denmark, the State completely finances the state church, which is the Evangelical Lutheran denomination; and extends to other "recognized" denominations some material aid.

The state church is financed through assessment of all persons who through birth, confession or tradition are supposed to be members of the church. The "recognized" congregations are those of other faiths and denominations who are of sufficient numbers to deserve recognition by the Crown, through the minister of ecclesiastical affairs.

#### State Religion

The existence of a state church means, of course, that the state religion is taught in the public schools of the country. Non-conformists have the right to withdraw their children from such classes, because Denmark does respect the right of freedom of religious expression despite the existence of a state church.

Nevertheless, Minister Kock admitted that she was not a member of the clergy; that rulings of her department in ecclesiastical affairs are made without benefit of clergy; and that religion is taught in the public schools by school teachers who are not clergymen and who have not had the benefit of special training in religious education. Neither are their teachings supervised in any way by members of the clergy.

These disclosures by the minister served to heighten the group's interest in the later discussion by a panel of distinguished Danes. Was there agreement by these men that state

supervision meant freedom of religion?

Was regulation by a political ministry in any way interfering with religious expression or serving to dilute the spiritual experiences of a nation of people? These and many other questions assailed us, and later, our speakers, as we attempted to wrestle with concepts entirely new and somewhat distasteful to a group of Americans.

#### Intension Fanes

Our panel was composed of Dr. Helvig Petersen, director of World Friendship Assn. and the headmaster of Nykøbing Public Schools; Pastor Kragh-Schwarz of the Nykøbing Evangelical Lutheran Church; Jules Marolin-sky, secretary of the Jewish Library in Denmark; and Pastor Ib Anderson, the Roman Catholic priest of St. Ansgar Church in Nykøbing.

There was unanimity from the outset, that in no way does the government of Denmark intrude upon religious expression of local administration of any faith or denomination.

The very charming young Danish priest stated that before the adoption of the new Danish constitution in 1849, there was not a single professed Catholic in Denmark. Today there are 26,000 Roman Catholics in the country, and 11,000 in Copenhagen.

However, there are very few parochial schools in the country, despite subsidies which the state provides for such schools, which are listed officially as "private school". Father Anderson lamented that there has been little change in the number of Catholics in Denmark because of the large number of interfaith marriages which serve to cancel out the expected increase through births and conversions.



LETT

# Optimism, Diligence, Progress Impress Visitor To Israel

## Lett Says He Finds No Bitterness, No Abject Poverty

(This is one of a series of articles prepared by Dr. Harold A. Lett, assistant director of the Bureau Against Discrimination, while in the department of education, on the subject of an intercultural travel seminar conducted this summer by the National Conference of Christians and Jews. The series is intended to reflect human relations interests growing out of the combined experiences of the sixteen American citizens who participated in the seminar.)

By DR. HAROLD A. LETT

In attempting to recount the happenings in our tour of the Holy Land, members of the Intercultural Travel Seminar will remember many incidents and personalities which have not been recorded in these brief articles.

In Israel particularly were there so many memories and experiences. For instance, the village of Acre, once known in ancient history as Ptolemais, was an interesting spot in which to reside. 20,000 people, approximately 4,000 of whom are Arabs.

In this area was the ancient land of Canaan, the land traversed by Paul in his travels, and the cradle of the Bahai faith which claims so many adherents in the United States.

Nearby is the unique Delphin House, a completely modern hotel erected by a scholarly but highly efficient businessman, Norman Laurie, who responded to the call of Israel across continents and oceans.

The son of a wealthy South African family, Laurie came to Israel to make his contribution to Zionism and to impart some of the great wealth of knowledge with which he had been endowed.

### One-Man Battle

In addition to the building of a profitable hotel business in this out-of-the-way place on the shores of the Mediterranean, he is waging a one-man battle against the desert.

Step by step, almost yard by yard, he is growing grass, trees, flowers and other plant life upon formerly arid land into which he is introducing the life-blood of Israel, water.

His interesting lecture to our group embraced the early history of the region and the excavations nearby which are bringing to light many interesting relics of Phoenician civilization.

He spoke of the early days of Israel's peace and war and of the rapidly accelerating pace of his people's victories over what had been an inhospitable land. And, he spoke of the things he expected to accomplish in his single-handed fight against nature in the comparatively small battleground he had carved out for himself.

He is a strong man, an imaginative and intelligent man and a man dedicated to a task that to him is exciting and gratifying in the extreme.

Such a person too, is Aba Chochy, lord mayor of the thriving industrial and part city of Haifa.

### Was Longshoreman

Once a longshoreman and active labor leader, he is giving to Haifa the kind of administration that aspiring candidates always promise but seldom fulfill.

Haifa is built upon a sharply sloping hill rising from the harbor to an elevation of several hundred feet. One gets the impression, looking at it from the harbor or from the distant plain, of seeing a Grandma Moses painting in modern setting.

It seems that every house and apartment building stands out in bold relief; in reality it is possible, from a particular vantage point, to see nearly every part of this unique city. It is strictly zoned into industrial, commercial and residential, and no exceptions are made to the zoning regulations.

Its people have come from 49 countries of the world, bringing many languages and customs. The city's housing plan, however, permits no segregation of any of these people who come from the backward eastern countries and who lack the culture of their more sophisticated fellow citizens from the west.

By complete integration in the apartment block centers and the shopping, recreational and cultural facilities with which they are provided, all elements in the community are taught appreciation of their fellowmen.

### Ounce of Prevention

Operating upon a practical philosophy which has the blessing of the most advanced social scientists, Mayor Chochy has told his community on the belief that money that would be spent attempting to correct evil, is better spent preventing their occurrence.

Haifa had a growing problem of juvenile delinquency, in common with most sophisticated centers of world population.

A study showed that more than 50 per cent of all delinquents came from well-to-do homes where the family life had experienced deterioration.

Within three years, eighty playgrounds and fifteen youth centers had been built. The harmony that had been lost in the disintegration of families was substituted by the city which invited these youngsters into participation in the musical life of the community.

Instruments and instructors were provided; musical units of all sizes and descriptions offered and formed; the youngsters, normal and troubled alike, responded with such enthusiasm and full participation that a delinquency rate of 15.6 per cent in 1933 is now down to 4.5 per cent.

### Help for the Old Ones

Similarly, the mayor recognized the problem of the older citizens, the same that exists in all modern communities. Loneliness and idleness, purposelessness and unhappiness travel hand in hand where people over sixty are left to their own devices, forgotten by family and neighbor.

Chochy promoted countrywide tours for these people, bringing them together in a new, exciting enterprise.

This has been followed by the creation of approximately 50 garden spots and rest nooks throughout the city, which the mayor labels "generators of smiles". "What is the secret of your spotlessly clean streets?" the mayor was asked. Simple. The mayor can be seen at 3 o'clock on any morning, in any part of the city, observing the operations of his sanitary squad. They have learned to expect him—and to do their work thoroughly.

Within the brief period of one short week, we saw so many places that were names taught to us reverently years and years ago.